



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Sabbaha¹* (*said: subhana Allah*) for Allah what (*are*) in the Heavens^w and the Earth^w; and He (*is*) The Mighty The *Hakeemo²* (*infinite hekma³* Possessor).
2. For Him (*is*) the Heavens^w and the Earth's^w proprietorship; [*He*] quickens and [*He*] deadens; and He (*is*) on every-thing Omnipotent.
3. He (*is*) The First and The Last and The Apparent and The Unapparent, and He (*is*) by every-thing Omniscient.
4. He Who created the Heavens^w and the Earth^w in six days; afterwards *istawa⁴* (*He set Himself*) over The *Arshe⁵* (*Throne of Kingship*); [*He*] knows what transpierces in the Earth^w and what egresses from it^w, and what descends from the Heaven^w and what *ya'arojo* (*curvilinearly ascends*) into it^w; and He (*is*) with you^b where wherever you^c were; and Allah by what you^z work (*is*) *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).
5. For Him (*is*) the Heavens^w and the Earth's^w proprietorship and to Allah (*is to be*) returned the matters.
6. [*He*] transpierces the night in the day and [*He*] transpierces the day in the night; and [*He*] (*is*) Omniscient by the chests' possession.
7. Let-believe you^z by Allah and His messenger; and let-expend you^z of what [*He*] made you^b *mustakhlafeena* (*affirmable-successors/viceroyalty*)⁶ in it^x; so who^r

سَبَحَ اللَّهُ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ تَحْتَهُ
وَيُمْسِطُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

هُوَ الْأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالبَاطِنُ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

هُوَ الَّذِي حَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى
الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ
وَمَا تَخْرُجُ مِنْهَا وَمَا يَنْزَلُ مِنَ
السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ
مَعْكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَإِلَّا اللَّهُ تُرْحَمُ الْأُمُورُ

يُولِجُ الْأَيَّلَ فِي النَّهَارِ وَيُوْلِجُ الْهَارِ فِي
اللَّيلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ

إِنَّمَا نُوَلِّ إِلَيْهِ وَرَسُولُهُ وَأَنْفَقُوا مِمَّا
جَعَلَكُمْ مُسْتَحْلِفِينَ فِيهِ فَالَّذِينَ

¹ The word “*sabbaha*”=“سَبَحَ” means: [*be*] singled Allah as excelling in all good qualities, and that Allah transcends all shortcomings, and that Allah is unique all around.

² See the Lexicon attached to this Translation for an exposition on the words “*الْحَكِيمُ*” and “*الْحَكِيمُ*” and “*الْحَكِيمُ*” and “*الْحَكِيمُ*”.

³ See the Lexicon attached to this Translation for “*hekma*.”

⁴ The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the “how” did He “istawa” is not knowable*, because there is *nothing to compare Allah with to know the “how” of His action*.

⁵ The word “*الْعَرْشُ*” in the Arabic language means: *السرير الذي يجلس عليه الملك*. Thus, “*الْعَرْشُ*” is the “*السرير الذي يجلس عليه الملك*.” See the Lexicon attached to this Translation for “*arshe*.” In Ayah 23 of *an-Namid*: “...and for her a great *Arsh*.” (S27; 23), clearly means the “*Arsh*” is the “*Throne of Power and Dominion*.” And according to The *Hadeeth* which is *agreed upon*, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, Prophet (SAWS) said: “so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) Mosa (Moses) he taking with a Pillar of the Pillars of The *Arsh*. So I profoundly know not did he regained consciousness before me or he was recompensed by the *Toor* (Mount) swooning.” See *شرح العقيدة الطحاوية*.

⁶ The word “*س*” in “*الَّذِينَ يَخْلُفُونَ غَيْرَهُمْ وَيَقْوِمُونَ مَقَامَهُمْ*,” “*مُسْتَخْلِفِينَ*” = “*الخَفَاءُ*” = “*مُسْتَخْلِفِينَ*” = “*affirmable*”, see the effect of the “*س*” when it is conjugated with a word in the Lexicon attached to this Translation. In this case making the “*مُسْتَخْلِفِينَ*” = “*owners*,” i.e. *affirmable-successors/owners*.

believed they^z of you^b and expended they^z for them (is) a big remuneration.

أَمَّنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ
كَبِيرٌ ﴿٧﴾

8. And what (is) for you^b not believe you^z by Allah while the messenger invites you^b to believe by yourⁿ Lord; while *qad* (*already and affirmatively*) [He] took yourⁿ *meethaqa*^x (*ratified-covenant*)^{x7} *en* (if) you^c were believers.

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ
يَدْعُوكُمْ لِتُؤْمِنُوا بِرِبِّكُمْ وَقَدْ أَخَذَ
مِيشَقَكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٨﴾

9. He Who *younazzelo* (*iteratively-descends*) on His *abde*⁸ (*slave*) *Aya'ten*^w (*Qur'anic statements*) evidents-she^y to exit you^b [He] from the darknesses to the illumination; and verily Allah by you^b surely (is) *Ra'oofon*⁹ (*iteratively Forbearer/Clement*) *Rabeemon* (*iterative mercy Giver*).

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ
إِيمَانٌ يَسْتَعْتِلُ لِيُخْرِجَكُمْ مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ
لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾

10. And what (is) for you^b that-not expend you^z in Allah's path; and for Allah (is) the Heavens^w and the Earth's^w inheritance; not levels of you^c who^p [he] expended of before the *fat'he*^{x10} (*opening/-overwhelming victory*) and [he] mutually fought; those (have) greater rank than whom^r they^z expended from after and they^z mutually fought; and each Allah promised the Paradise^w; and Allah by what you^z work (is) Proficient.

وَمَا لَكُمْ أَلَا تُنْفِقُوا فِي سَبِيلِ اللَّهِ
وَلَهُ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ
لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ
قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ
دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ
وَقَاتَلُوا وَكُلُّا وَعَدَ اللَّهُ الْحَسَنَى
وَاللَّهُ بِمَا تَعْمَلُونَ حَمِيرٌ ﴿١٠﴾

11. Who^a (is) *tha*¹¹ (*near-he-one*) who^x [he] requites Allah a requital^x *hasanan* (*ultimately meritorious deed*) then [He] doubles it^x for him; and for him (is) a remuneration-*kareemon*¹² (*bounty-giver, ennobler and of many uses/effects*).

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضاً
حَسَنَا فَيُضَعِّفُهُ لَهُ وَلَهُ أَجْرٌ
كَرِيمٌ ﴿١١﴾

12. Day [you^r] see the he-believers and the she-believers treading¹³ (is) their illumination between their hands^w (*before them*) and by their right hands^w; yourⁿ *bushra*¹⁴ (*pleasing-tiding*) (is) today: paradises^w / gardens^w run^w from under it^w the rivers; immortals they^z (*are*) in it^w; *tha'leka* (*afar-that-it/*)^x it^x (is) the win the great.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ
وَبِأَيْمَانِهِمْ بُشِّرَنَّكُمْ أَلْيَومَ جَنَّتِ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ حَنَدِينَ
فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

⁷ The words: “”=“ratified covenant” and “عهد”=covenant.

⁸ The word “*abde*” = “slave,” the denotation of the word “slave” is *vastly paradoxical* with respect to *Allah* vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

⁹ The word “” of “الرَّافِعُ” which is more *intensive* than “الرَّحْمَةُ” as “الرَّحْمَةُ” = “mercy,” which is kindness imparting delight to its recipient; while “الرَّافِعُ” is *in addition to* “الرَّحْمَةُ” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “” is a *protective-mercy=clemency*. And “” is multitudinous protective mercy Doer or multitudinously clement. See the *النتائج*.

¹⁰ The word “*Fat'h*” means “overwhelming victory, i.e. victory, besting and rule” see the *الراغب*.

¹¹ The particle “” has many meanings, of relevance here is = the *demonstrative pronoun for near, singular, masculine, animate or inanimate object*. It is subject to be affixed to other letters which really designate exactly its implication. For example when “هـ” is prefixed to it, it becomes “هـ”= “this.”

¹² The word “*kareem*=“” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the *Introduction*. Summarily: *bounty-giver ennobler and of many uses/effects*.

¹³ The word “” has several meanings, depending on the context: (1) “” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “” i.e. treaded = walk on, over, or along, as in this context; (3) “” = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) “” = “” intentionally treaded. When “” in the sense of “striding” it is made transitive by “” and when it is in the sense of “work” then it is made transitive by “”. See the *الصائر*, *اللسان*, and *اللام*.

¹⁴ See the Lexicon attached to this Translation for *bashashara*/ *youbashsharo*/ *mubasheran*=*بَشَّرًا يُبَشِّرًا مُبَشِّرًا*.

13. Day say the he-hypocrites and the she-hypocrites to whom^r believed they^z: *undhorona*¹⁵ (*let-you^r:* look us at/wait-for) [we] acquire from yourⁿ illumination; (*had been*) said (to them): let-return you^z (to) yourⁿ hind¹⁶ then let-petition you^z (for) an illumination; then (*had been*) set between them by a fence for it^x a door, inside it^x in it^x (*is*) the mercy^w and its^x outside from before it^x (*is*) the torment.
 14. They^z call them: have not [we] been with you^b; said they^z: *bala*¹⁷ (*certainly-not*); [and,] but you^b essayed yourⁿ selves^w and awaited you^c and suspected you^c and deceived you^c the longings until came Allah's command; and beguiled you^b by Allah the beguiler.
 15. So today, not (*to be*) taken from you^b a ransom^w and nor from whom^r unbeliever they^z; yourⁿ abode-/lodging(*is*) The Fire^w she(*is*) yourⁿ socius¹⁸ (*worthier associate*) and wretched the destiny.
 16. Has(*it*) not *ya'aney* (*been/became timely/nearing/now*) for whom^r believed they^z to *takh'sha'a*¹⁹ (*submittingly quiet*) their hearts for *thekre* (*Qur'an/mention of*) Allah and (*for*) what descended of the right; and not be they^z like whom^r *oto* (*they^z were accorded*) the book^x of before; then protracted on them the *ama'do*²⁰ (*term-limit end*); then indurated their hearts; and many of them (*are*) *fa'seqoona* (*rebels vis-à-vis Allah's command*).
 17. Let-know you^z that Allah quickens the land^w after its^w death; *qad* (*already and affirmatively*) We manifested for you^b the *Aya'te*^w (*miracles/signs/proofs*) *la'alla* (*craving currently unavailable deed that, perhaps*) you^b cerebrate you^z.
 18. Verily the *mussaddeqena* (*he-charity-givers*) and the *mussaddeqa'te* (*she-charity-givers*) and requited they^z Allah a requital^x *hasanan* (*ultimate meritorious deed*), (*to be*) doubled for them and for them (*is*) a remuneration-*kareemon*²¹ (*bounty-giver, ennobler and of many uses/effects*).

يَوْمَ يَقُولُ الْمُتَلِفِقُونَ وَالْمُنَافِقَةِ
لِلَّذِينَ ءَامَنُوا أَنْظَرُوهُنَا نَفْتَبِسَ
مِنْ نُورِكُمْ قِيلَ أَرْجِعُوهَا وَرَاءَكُمْ
فَالْتَّعْسُوا نُورًا فَصُرِبَ بَيْنَهُمْ
بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ
وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

يُنادِوْهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى
 وَلَا كُنُّكُمْ فَتَنَّتُمْ أَنفُسَكُمْ وَتَرَبَصْتُمْ
 وَأَرْتَبْتُمْ وَغَرَّتُمُ الْأَمَانَى حَتَّى جَاءَ
 أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغَرُورُ

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا
مِنَ الَّذِينَ كَفَرُوا مَأْوِكُمُ النَّارُ
هُنَّ مَهْلِكُكُمْ وَبَئْسَ الْمَصْرُ

* أَلَمْ يَأْنَ لِلَّذِينَ ءَامَنُوا أَنْ
تَخْشَمَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا
نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ
أُوتُوا الْكِتَابَ مِنْ قَبْلِ فَطَالَ
عَلَيْهِمُ الْأَمْدُ فَقَسَطَ قُلُوبُهُمْ
وَكَثِيرٌ مِنْهُمْ فَسَقُوتَ

أَعْلَمُوا أَنَّ اللَّهَ سُبْحَانَ الْأَرْضِ بَعْدَ
مَوْتَهَا فَقَدْ يَبْيَنَ لَكُمُ الْأَيَّتِ
لَعَلَّكُمْ تَعْقِلُونَ

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدَّقَاتِ
وَأَقْرَضُوا اللَّهَ فَرَضًا حَسَنًا يُضَعِّفُ
لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ

¹⁵ The word "بمعنى آخرونا" = "أنتظرونا" = "wait for us," or "rerieve us." Emmam At-Tabari says: there is no meaning in this context for "rerieve;" (3) Look at us. See **البيضاوي**.

¹⁶ The word “وراء” means: (1) “وراءهم الآخرة”; (2) “خلف الشيء هو مؤخرته”; (3) “ولد الولد”. So, here (2) seems to apply.

¹⁷ The word “*bala*”=“certainly-not” is absolutely *not* synonymous to “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

¹⁸ That is Hell is *worthier* to connect with you in a relation to take the necessary action towards you and your ultimate destiny, and “wretched the destiny”. That is because Hell “reasons,” to a certain extent, as Allah asks her: “Day We say to Hell: have you filled? And says she: is (thereof) an augmentation?” (50:30). Thus, Hell is their “*worthier guardian*. ”

¹⁹ The word “خشوع” in “خشوع في اللسان” involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. As “خشوع” denotes *submission* or *subsiding* of sight and sound as well. See “اللسان”. So “اللسان قلوبهم” seems to mean that *their hearts subside in quietness*. Hence, *submittingly quiet*.

²⁰ The word **نهاية الأجل** = "اللسان الأمد" i.e. the term-limit end. See سرجمت seems to mean that their hearts subsist in quietness. Hence,

²¹ See footnote 28 of the *Introduction* to this *Translation*. Summarily: *bounty-giver*, *ennobler* and of *many uses/effects*.

19. And who^r believed they^z by Allah and His messengers, those they (are) the *sseddeqoon*²² (indeed the steadfast affirmers and ever practicers of the truth) and martyrs enda (by munificence of/ by Rule of) their Lord; for them (is) their remuneration, and their illumination; and who^r unbelieved they^z and denied they^z by Our *Aya'te*,^w (messengers and messages) those (are) the *Jahoom's*²³ (intensely-blazing Fire^w) companions.

وَالَّذِينَ ءامَنُوا بِاللَّهِ وَرَسُولِهِ
أُولَئِكَ هُمُ الْصَّدِيقُونَ
وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ
أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ
كَفَرُوا وَكَذَبُوا بِعَايَاتِنَا أُولَئِكَ
أَصْحَابُ الْجَحِيمِ ﴿٤﴾

20. Let-know you^z that only the life^w (of) the world^w (is) a play and an amusement and an adornment and a mutual bragging among you^b, and a mutual multitudinousness in the possessions and the children; like a parable^x/ example^x (of) *aghaythen*²⁴ (delightful-satiating-and-reviving rain) marveled the *kuffara** (sowers) its^x sprout; afterwards it^x desiccates then [you^s] see it^x *mufarran* (turning-yellow); afterwards it^x becomes debris; and in the Hereafter^w (is) a severe torment and a forgiveness^w from Allah and a *redhwanon* (ultimate delight/gratification); and not the life^w of the world^w except a *mata'ao*²⁵ (resource for a transitory worldly delight) (of) the beguiler.

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعْبٌ
وَهُوَ وزِينَةٌ وَتَفَاهُّمٌ وَتَكَاثُرٌ
فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثْلُ غَيْثٍ
أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهْبِطُ
فَتَرْنَهُ مُصْفَراً ثُمَّ يَكُونُ حُطْمَةً
وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ
مِنْ اللَّهِ وَرَضُوانٌ وَمَا الْحَيَاةُ
الَّذِينَا إِلَّا مَتَّعَ الْغَرُورِ ﴿٥﴾

21. Let mutually vie/compete you^z to a forgiveness^w from yourⁿ Lord and a paradise^w/garden^w, its^w *aardh*^x (width/expanse)^x (is) as the Heaven's^w and the Earth's^w *aardh*^x; (it^w had been) prepared-she^y for whom^r believed they^z by Allah and His messengers; *tha'leka* (afar-that-it/)^x (is) Allah's munificence, *you'a'teyhe* ([He] accords it^x) whom^p [He] wills; and Allah (is) the munificence-possessor, the great.

سَابَقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ
وَجَنَّةٍ عَرَضُهَا كَعَرْضِ السَّمَاءِ
وَالْأَرْضِ أَعْدَتْ لِلَّذِينَ
ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ذَلِكَ
فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ
ذُو الْفَضْلِ الْعَظِيمِ ﴿٦﴾

22. Not betided [He/it]^w²⁶ of a disaster^w in the Earth^w and nor in yourⁿ selves^w except in a book from before that *nabr'a* ([We] originate/generate) it^w; verily *tha'leka* (afar-that-it/)^x (is) on Allah easy.

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ
وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ
مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ
عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾

23. *Lekayla* (so that not) grieve you^z over what (*bad*) escaped²⁷ you^b and nor revel/rejoice you^z by what *aa'takom* (accorded you^b) Allah; and Allah loves not every swaggerer/strutter boaster/prideful.

لَكِلاً تَأْسُوا عَلَى مَا فَاتَكُمْ وَلَا
تَفْرَحُوا بِمَا أَتَنَّكُمْ وَاللَّهُ لَا
يُحِبُ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٨﴾

24. Who^r they^z stint and they^z command the mankind by the stint and whoever [he] diverts, then verily Allah, He (is) The Rich The *Hameedo*²⁸ (He Who is multitudinously praised/ He Who is iterative praiser).

الَّذِينَ يَنْخُلُونَ وَيَأْمُرُونَ
النَّاسَ بِالْبَخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ
اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٩﴾

²² The word “*seddeqoon*=” الصَّدِيقُونَ means they who are *indeed steadfast affirmers and practicer of the truth*.

²³ The word “*الجَحِيمُ*” is proper noun, but it means *intensely blazing fire*. See الراغب.

²⁴ The word المطر المنبت للكلاء و المنش = غيث، so is *not just rain but that kind of rain which is delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, “*الغيث*” could also mean the gliding clouds that bring rain.

* The word “*kfar*” is rooted in “*kifar*”=covered the sowed seed with soil; thus “*kifar*” = sowers, in this case.

²⁵. The word “*Mata'*=”*mata'ao*” is rooted in the word “*Mata'* = ”*matta'd*” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

²⁶ The subjective noun (i.e. *فَاعل*) for betided (i.e. أصاب) could be “*He, i.e. Allah*,” or “*it*,”= مصيبة = disaster.

²⁷ That is it was not to betide you: “*Say [you^s]* : never befalls us except what wrote Allah for us.” (S 9:51).

²⁸ The word “*Hameed*=” حَمِيدٌ linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

25. *Laqad* (verily, already and affirmatively) We sent Our messengers by the evidences-she^{ym}and We descended with them the book and the balance to up²⁹ the mankind by the *qeste* (*removal of injustice and rendering absolute justice*); and We descended the iron^x; in it^x a *ba'ason*³⁰ (*hardness/ strength*) hard and benefits^w for the mankind; and to know Allah who^a succors Him and His messengers by the invisible; verily Allah (*is*) Strong, Mighty.

لَقَدْ أَرْسَلْنَا رَسُولًا بِالْبَيِّنَاتِ
وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ
لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا
الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ
لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ
وَرَسُولُهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ
عَزِيزٌ

٢٩

26. And *laqad* (verily, already and affirmatively) We sent Noohan (Noah) and Ebraheema (Abraham) and We made in their [both] progenies^w the Prophethood^w and the book; so of them *muhtaden* (*he who found and accepted the divine-guidance*) and many of them (are) *fa'seqoona* (*rebels vis-à-vis Allah's command*).

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ
وَجَعَلْنَا فِي ذُرِّيْتَهُمَا النَّبُوَةَ
وَالْكِتَابَ فِيمَهُمْ مُهَتَّدٌ
وَكَثِيرٌ مِنْهُمْ فَسَقُونَ

٣٠

27. Afterwards We supervised on their footsteps by Our messengers and We supervised by *Isa* (Jesus) *Mariam's* (Mary's) son and *aa'taynaho* (*We accorded him*) the Euangelion³¹ and We made in the hearts (*of*) whom^r *ettaba'aoho* (*they closely-followed him*) clemency^{w32} and a mercy^w; and a monkery^w (*monasticism*) they^z innovated it^w not We wrote it^w on them except *ebte'gha'a* (*earnest-quest*) (*of*) Allah's *redhwana*^x (*delight/-gratification*); then not nurtured they^z its^w right nurturing; so *aa'tayna* (*We accorded*) whom^r they^z believed of them their remuneration and many of them (are) *fa'seqoona* (*rebels vis-à-vis Allah's command*).

ثُمَّ قَفَيْنَا عَلَىٰ ءاثِرِهِمْ بِرُسُلِنَا
وَقَفَيْنَا عَيْسَىٰ ابْنَ مَرْيَمَ وَءَاتَيْنَاهُ
الْإِخْيَلَ وَجَعَلْنَا فِي قُلُوبِ
الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً
وَرَهْبَانِيَّةً أَبْتَدَعُوهَا مَا كَتَبْنَاهَا
عَلَيْهِمْ إِلَّا اتِّبَاعَ رَضْوَانَ اللَّهِ
فَمَا رَعَوْهَا حَقٌّ رَعَيَّتْهَا فَقَاتَبَنَا
الَّذِينَ ءامَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ
مِنْهُمْ فَسَقُونَ

٣١

28. O you, who^r believed they^z *ettaqo* (*let reverentially guard you^z not to displease*) Allah and let-believe you^z by His messengers; *youd'ekom* ([He] accords you^b) *keflay'ne* (*sufficient: doubles/ portions/ similars*) of His mercy^w and [He] makes for you^b an illumination you^z walk by it^x and [He] forgives for you^b; and Allah (*is*) *Ghaforon* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

يَأَيُّهَا الَّذِينَ ءامَنُوا أَتَقُوا اللَّهَ
وَءَامِنُوا بِرَسُولِهِ يُؤْتَكُمْ كَفَلَيْنِ
مِنْ رَحْمَتِهِ وَسَجِلْ لَكُمْ ثُورًا
تَمْشُونَ بِهِ وَيَغْفِرُ لَكُمْ وَاللَّهُ
غَفُورٌ رَّحِيمٌ

٣٢

29. *Le'alla*³³ (*in order to*) know the book's folks that not they^z strengthen over a thing of Allah's munificence; and that the munificence^x (*is*) by Allah's hand, *youd'ey* ([He] accords) it^x whomever [He] wills; and Allah (*is*) the munificence-possessor, the great.

لَعْلًا يَعْلَمَ أَهْلُ الْكِتَابَ أَلَا
يَقْدِرُونَ عَلَىٰ شَيْءٍ مِنْ فَضْلِ اللَّهِ
وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتَيْهِ مِنْ
يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

٣٣

²⁹ The word “يَقُومُ” =“*up*” =“get up or rise,” but *in the intransitive sense* =“*maintain*,” “*sustain*,” or “*uphold*.”

³⁰ The word “بَاسٌ” bears several meanings: (1) hardness, (2) strength, (3) hard war or torment. See *التاج اللسان*.

³¹ The early writings of the founder of Christianity to the various churches referred to the now called “Gospels” as the “Euangelion” (see the *Encyclopedia Britannica*, 15th edition, vol. 14, p. 822). The Greek prefix “eu” means “true” or “good” and denoting “weighty, authoritative, and official message,” and “Angelion” means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the “Euangelion” was changed to become the proclaimed “Gospel.” The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the “Enjeel.” Thus, after the Torah was defiled post Mosa's (*Moses*) death, through deletions, additions and other alterations, the *Enjeel* (*Euangelion*) through Jesus, came to rectify the situation.

³² The word “رَافِةٌ” is an *intensive form* of “الرَّحْمَةُ” as “الرَّحْمَةُ” =“mercy,” which is kindness imparting delight to its recipient; while “الرَّافِةُ” is *in addition to* “الرَّحْمَةُ” it involves *protecting against any possible undesirable happening to the recipient*; hence, “الرَّافِةُ” = clemency. See *التاج*.

³³ *Le'alla*=“لَعْلًا” this word at the beginning of this great Ayah is made up of “لَ” and “عَلَىٰ” meaning “لَعْلًا” “عَلَىٰ” means *in order to*. However, all The Qur'an =*مفسرون* commentators unanimously say that in *this case* “لَعْلًا” means *in order to*. Also see الدَّارِ المَصْوُن، لَأَحْمَدَ الْحَلْبِي +